(Registered for Magazine Post to Canada and Newfoundland.)

UNITY

AN ORGAN OF REASONABLE RELIGION

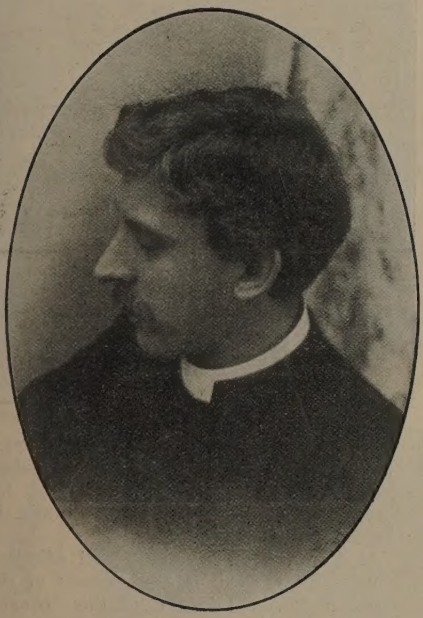
The Unitarian

MONTHLY

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 113. [Vol. X.—2.] February, 1913. ONE PENNY.



Rev. ALFRED SUTCLIFFE, B.A.,

CREWKERNE.

Born, Bradford, Yorkshire; son of the late Rev. John Sutcliffe, minister, Malton, Chatham, Colyton. Educated, Owens College, Manchester, 1887-92; Manchester College, Oxford (unattached), 1892-3; B.A., Victoria University, Manchester, 1895. Unitarian minister at Colyton (Devon), 1896-1901; and Crewkerne (Somerset), 1901, onwards. Intending to make law his profession, decided for the ministry through the influence of the late Rev. R. L. Carpenter, B.A., of Bridport, and was started in his preparation by the Rev. H. M. Dare. At Colyton he was elected to the School Board at the head of the poll; at Crewkerne he has been eight years a manager of the Church of England Day Schools, and has been President of the Crewkerne Liberal Association. Mr. Sutcliffe's ministry at Crewkerne has been marked with no little success, in which he has been ably seconded by his wife; he has been actively interested in the Sunday School and various week-night institutions; the average attendance of adults at Sunday morning service has been nearly doubled (risen from 20 to 38), and of children—nearly quadrupled—(risen from 17 to 60), and at same time the average for evening service for adults has risen from 40 to 70, and of children from 16 to 30. The subscribing members numbered 31 in 1900, and are now 87, and though some membership subscriptions are only 2/- a year, all of them contribute to the weekly offertory. The Sunday School statistics are somewhat striking for a small country town. In 1901, with afternoon school only, there were 13 teachers, average 10; scholars 129, average 102; in 1911 there was morning and afternoon school with 17 teachers, average morning 4, afternoon 13, and scholars 225, with average morning 60, and afternoon 183; in the same period scholars over 16 years of age have increased in number from 23 to 56. In the spring of last year Mr. Sutcliffe intimated that he had decided to move from Crewkerne, with the result recorded in the following local Press notices.

Lectures on Unitarianism have been started at Letchworth (Garden City).

The warm sympathy of Unitarians and other friends goes out to Mr. H. G. Chancellor, M.P., and family, concerning the death of his second son on January 7th, aged 17 years.

Samuel Taylor Coleridge, the poet, was once a candidate for the ministry of the Unitarian Chapel at Shrewsbury, and preached there for three Sundays. Hence a memorial tablet has been placed in the chapel, and the ceremony of unveiling it was the occasion of a unique gathering on January 7th, when Mr. E. Hartley Coleridge, a nephew of the poet, and the Rev. P. H. Wicksteed, M.A., delivered addresses.

Central Postal Mission and Unitarian Workers' Union

Hon. Sec.: Miss F. Hill, 36, Heath St., Hampstead, London, N.W.

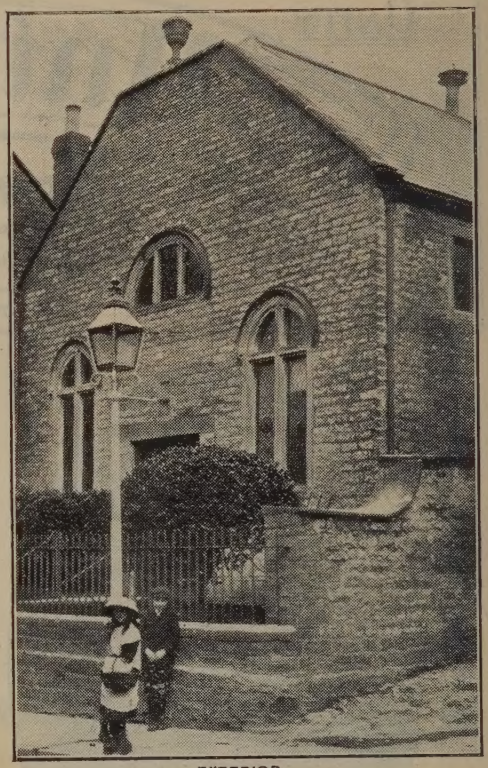
We are glad to be able to report the formation of a new Postal Mission at Aberdeen, under the management and guidance of Mrs. Tavener. She is advertising in the "Weekly Scotsman," and has had several applications for Unitarian literature amongst others, some from Orkney and the Shetland Isles.

Crewkerne Unitarian Chapel.

The history of Nonconformity in Crewkerne dates back probably to 1662, when the then incumbent of the parish, the Rev. Mr. Tomkins, was one of those who for a time at any rate was a sufferer for conscience sake, but afterwards he seems to have given way and conformed. A number of his flock, however, were made of sterner stuff, and remained true to the principles of Nonconformity. The first minister of this little band was the Rev. James Stevenson, who had been ejected from the living of Martock, a few miles away, by the Act of Uniformity. The next minister of whom we are able to trace any account, the Rev. Robert Knight, appears to have settled with the congregation about 1690; and the subsequent ministers have been:—

John Collier	1738-
— Hallett	-1754.
William Blake	1754-1798.
William Blake, Junr.	1798-1821.
William Wilson	1821-1823.
Samuel Walker	1823-1839.
John George Teggin	1840-1849.
James McDowell	1851-1854.
Joseph Eades Fletcher	1854-1857.
J—— Jeffrey, M.D.	— —
Charles Matthews	1860-1865.
William Robinson	1865-1883.
John Murray	1884-1885.
Abram Lunn	1886.
W. H. Soper	1886-1892.
T. B. Broadrick	1893-1895.
S. S. Brettell, M.A.	1895-1899.
A. Sutcliffe, B.A.	1901-

Murch's "History of the Presbyterian and General Baptist Churches of the West of England" (1835) says:—"The congregation has never been very large, and within the last few years removals and deaths have diminished its numbers; but it is still respectable for its size, the intelligence of its members, and the useful institutions it supports, consisting of a good Sunday School formed in 1796 and a chapel library of six hundred books and pamphlets, commenced in 1825. Unitarian opinions have been cherished here for many years. There is no evidence that any of the ministers have been Trinitarians since the erection of the chapel, the date of which is 1733." The congregation had met for worship in various private houses before the chapel was built. The latter is a plain but comfortable building with seating accommodation for 130 worshippers. Considerable alterations and improvements have been effected from time to time. As recently as 1900 the chapel was re-seated, through the generosity of the late Mr. William Blake, of Bridge, South Petherton, and his son, Mr. Edward J. Blake, who is a valued member of the congregation. It is a remarkable fact and worthy of note that two



EXTERIOR

ancestors of these gentlemen—Rev. William Blake, senr., and Rev. William Blake, junr.—held the pastorate between them for 70 years. In their memory two tablets adorn the chapel walls, bearing the following inscriptions:—

As a tribute of filial duty and affection, this monument, erected to the memory of the Rev. William Blake, minister of this congregation during the long period of forty-five years. He died March 29th, 1799, aged 69.

A faithful shepherd o'er the little flock
Committed to his charge; his Master's will
With zeal he did enforce, and lived his law.

M.S. of

Rev. William Blake, son of Rev. William and Hannah Blake, who, having zealously and faithfully discharged the duties of a minister of this congregation for twenty-five years, and having lived respected and beloved, died sincerely lamented by his family, friends, and relations, 18th February, 1821, aged 47.

What though the grave closes over the righteous man; still his example lives.

During the ministry of the Rev. S. S. Brettell, M.A., a new schoolroom was built.

The congregation has considerably increased of late years, so that the chapel is generally filled at

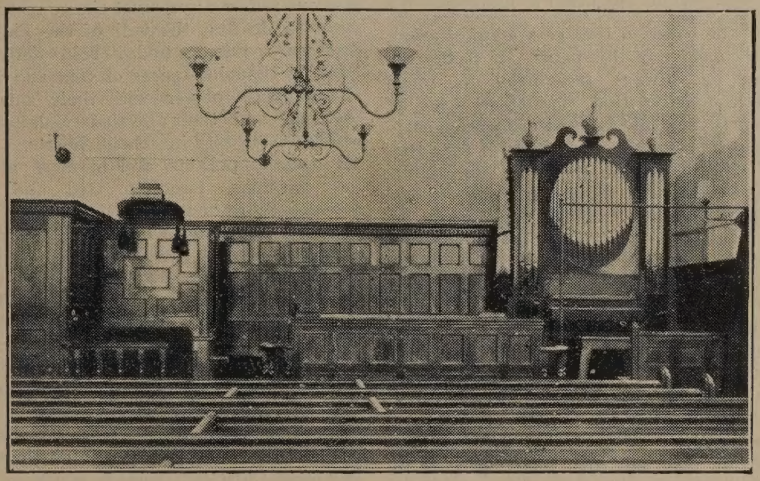
the Sunday evening service; and the Sunday School now numbers over 200 scholars.

When last year the present minister, the Rev. A. Sutcliffe intimated his decision to remove from Crewkerne he was prevailed upon to remain as the following local press references will show:

"Western Chronicle," Yeovil:—Rev. A. Sutcliffe, the respected pastor of the Unitarian Church, Crewkerne, announced on Sunday evening that he intended to retire from the pastorate at the end of June next. Needless to say, this announcement caused considerable surprise to the congregation, who had no inkling that the retirement of a pastor, held in the highest esteem by all, was contemplated. Not only by the church, but by the public generally, will this decision, if it becomes an accomplished fact, be regretted, for since his residence here Mr. Sutcliffe has taken great interest in matters pertaining to the general and social life of the town, in which he has found an able seconder in Mrs. Sutcliffe. The world of pastime and sport, which makes up so much of the life of the young people, found in Mr. and Mrs. Sutcliffe most ardent supporters. To fill their places, should this become necessary, would be a most difficult matter, and quite a host of friends hope that their departure may be indefinitely postponed.

Same paper, later:—The many friends of Rev. A. Sutcliffe will be pleased to know that the hope expressed in these columns a few weeks since, that he might be induced to stay in the town, will be realised. The rev. gentleman intimated to his church on Sunday evening that, in response to many appeals not to relinquish the pastorate, he had decided to remain with them. We are glad to know this, for Mr. Sutcliffe is one of the few the town can ill spare, and we hope no occasion for a change will arise for many years.

The "County Mail":—The public will hear with much gratification that the Rev. A. Sutcliffe, who contemplated leaving the town has, at the wish of his congregation, reconsidered his determination and withdrawn his resignation. The rev. gentleman during his residence here has identified himself with almost every public institution, and has for some time been one of the managers of the Church of England Day Schools. He has also been a strong supporter of athletic exercises, and made himself deservedly popular with all classes.



CREWKERNE CHAPEL—INTERIOR

Memorial Sundays.

By A. D. TYSSEN, D.C.L.

Candlemas day, February 2nd, falls on a Sunday in 1913. It is the 40th day from Christmas, both days included; so that, if Jesus had been born on December 25th, Jewish custom would have required his mother to make an offering in the Temple on the following February 2nd. Christian mothers adopted the practice of setting candles to burn on such an occasion. Our histories record a joke cracked by the King of France against William the Conqueror, which led that monarch to retort with a vow alluding to this custom, and to engage in a war wherein he met with his death.

Dr. Borlase, the historian of Cornwall, was born on February 2nd, 1696, and Thomas Cogan died on February 2nd, 1818. The last named is duly honoured in the Dictionary of National Biography, and ought to be included in our book of Memorable Unitarians.

On February 9th, 1555, Bishop Hooper was burnt at Gloucester, and Dr. Rowland Taylor at Hadleigh. Both are duly commemorated in Foxe's Book of Martyrs. Twelve years later, namely, in 1567, Henry Lord Darnley was murdered on the same day.

Melancthon, the colleague of Luther, was born on February 16th, 1497; and Gaspard de Coligny, Admiral of France, the principal victim in the massacre of S. Bartholomew, was born on the same day in 1516.

February 23rd saw the birth of Samuel Pepys, the diarist, in 1632; and of George Frederick Handel, the musician, in 1685. It saw the execution of Sir Thomas Wyatt in 1555, and the deaths of Sir Joshua Reynolds in 1792, John Keats, the poet, in 1821, and Joanna Baillie, poetess and dramatist, in 1851. The last named deserves to be included among our Memorable Unitarians. It was also the day fixed for the perpetration of the Cato Street conspiracy in 1820.

The Moral Significance of Unitarian Belief.

By Rev. WILLIAM C. HALL, M.A.

II.—THE FATHERHOOD OF GOD.

"We believe in One God, the Father." A religion which emphasised only the justice of the deity would not appeal powerfully to the hearts of men. From the conviction that God is just we come to the idea of Him as loving; and it is the moral significance of this approach to the belief in God as a loving Father that we have to consider in this paper. It is true to state that man has always recognised in some manner the Fatherhood of God, that at no stage of his religious growth has that central conception been wanting. Whatever belief in the wrath of God has prevailed—and still to-day the reality of the divine wrath must have some place in our teaching—it has never been without the faith that the wrath could be turned aside. Behind the expression of this anger and might man has always been able to recognise the existence of the love of God. He has seen God "repent"—a really fine emphasis of the fact that the nature of God is loving.

But the belief in the Fatherhood of God before the coming of Christianity was a belief largely, but not exclusively, in God as Father and lover of a particular race. He was the patron of a people whom He had chosen; and, if we may play with a word without danger, we may say that what He gave to His people was patronage—it was a regard which could be withdrawn, not an affection which was fixed.

With the teaching of Jesus, and with the life as an incarnation of the teaching, came the truth that God is the Father of the individual soul, for which he has an infinite care. When Jesus said "My Father," he turned the mind and heart of the world to a new contemplation of God. The expression was rapidly adopted, judging from the frequent occurrence in the Epistles of St. Paul of the term "God our Father"; and the individuality of its reference is strikingly affirmed in II. Corinthians 1, 2-3: "God our Father . . . the God and Father of our Lord Jesus Christ." Jesus had revealed the Father; the sort of God God was had been expressed in the experience and word of the Master. Man, in the person of the primitive Christian, had come to know the Fatherhood of God in His love of the individual soul.

If, then, God is the Father in the Christian sense, a God whose relation to the individual soul is one of love, while, on the one part, we say that we are of Him, His beloved children, on the other we have to admit the obligation of the bond. The truth is that we can only know God through filial duties. And if the word "pious" primarily means "filial," then in the word "piety" we have summed the moral qualities for whose expression a demand is made upon us. The doctrine of the Fatherhood of God in its moral phase is not less than the commandment to love God with mind and heart and soul and strength—as we love ourselves. It involves a call to absolute devotion.

Unitarians have long taught that God is love, and with this teaching have helped to quench the fires of hell; and Channing more than any other man of his day kept alive the belief in God's Fatherhood. This has been their "glad tidings." Can they now make men realise and feel the stern message which goes with the gospel?: "Ye must love God; ye must cast out self-love; ye must sin no more in selfishness; ye must do first the will of the Father." It is a message requiring to-day bold delivery to society with its thoughtlessness of God and its carelessness of man, and to men with their sins against their brethren and their myriad violations of the love which God set in their hearts. Have men in business, in politics, and in most of their greater inter-relations, forgotten God and the love He demands? Do they serve only their own ambitions and affections and wills? Then they need to be reminded of a folly in which they work out their own damnation, an act of impiety which ignores their spiritual parentage, a blasphemy which laughs at the prayer, "Hallowed be Thy Name."

The Rev. Dr. Wilson has been delivering an address to a men's meeting at the Oldham Parish Church on Darwin's theory of Evolution, and he received a note afterwards asking him: "If, as you stated on Sunday that a believer in the Darwinian theory of evolution is a good Christian, then is a person who holds the Unitarian doctrine also a Christian?" He answered by saying that all Christians believe in the Unity of God and also in the Trinity, and therefore he supposed that they are all Unitarians; apart from that, "Unitarian" meant one who did not believe in the Trinity. Not a very straight or clear answer.

The sixth International Congress of Free Christians and other Religious Liberals will be held in Paris July 16-22, 1913. Particulars from Rev. W. Copeland Bowie, Essex Hall, London, W.C.

The Ullet Road Church (Unitarian) topped the Liverpool Hospital Fund Collections on Sunday, Jan. 12th, with £595; Presbyterians came second with £286.

Do Unitarians mean Business ?

Yes, do Unitarians mean business? That is a fair question. Are they really in earnest about their Unitarianism?

Let us ask the Unitarian fathers and mothers. Do they wish their children to grow up into having a definite religious belief of their own rather than they should face life and the world without convictions? They would no doubt reply: Of course we wish them to have convictions, for a human being with none is but a poor helpless creature. Very well, then: What sort of convictions? Agnostic, Atheist, extreme orthodox, or Unitarian? You prefer Unitarian convictions for your children because they furnish a grander conception of God, a nobler estimate of man, a more sublime idea of human duty and human destiny. You are persuaded that these are a greater help in life and in death. So you wish them to have them. So far so good. But what are you doing to give such convictions to them? Do you teach them? Do you make any effort to get them into the minds and hearts of your young people? Are you really in earnest about it? Do you really mean business? If you do you will take good care that they shall be thoroughly trained in our Unitarian ideas and that they shall have a clear and definite Faith which shall guide and sustain them through life. You will see that they go regularly to a Unitarian Sunday School. You will take good care that they attend a Unitarian place of worship every Sunday. And you will set them the example BY BEING THERE YOURSELF, thus showing how much you value our Unitarian Faith.

Let us ask church members whether they mean business. Do you members of a Unitarian Church care half enough about the support of your church? Do you let almost any trifling excuse keep you away from its services? Do you profess to belong to it and scarcely ever go? Do you call yourselves Unitarians but scarcely do anything to help on the Unitarian movement? If you are in business as a tradesman, manufacturer, or merchant, would not your business soon became bankrupt if you looked after it no more than you look after the interests of your church? If you do mean business you will attend to it; you will spare no pains to push it forward; you will encourage the devoted workers by your co-operation, and the minister by your presence and support. If you are lacking in these duties you of all persons should be the last to find fault if minister and church are not prospering.

Do Unitarians hold that their Faith is the grandest to live by and to die by? If they do then they should be eager to share it with others, to spread it abroad everywhere that its blessings should be imparted to the many who know it not. If you are a Unitarian, what are you doing to propagate your Faith? Are you doing anything? Do you talk about it to your friends and neighbours? Do you spread the literature abroad? Do you attempt to win converts to your way of thinking? If you are doing nothing for it then it is plain to be seen that you do not mean business, that you are not in earnest about it, and the world will judge your faith by your actions—by your interest in it.

The live earnest, active man compels attention, excites interest, awakens thought. And the live church is made alive not by dead people, not by slack and apathetic people, but by people who are themselves alive.

Napoleon and Jesus.

For sheer power no one ever exceeded Napoleon; and no one was less domineering than Jesus. Yet we put Jesus on a higher pinnacle than we place Napoleon. And we do not place him there simply because he died to save us. For if he was the son of an Omnipotent God he could not really have died, and his apparent death must have been a mere play. Or if, again, he knew as a positive and mathematical certainty that on dying he would leave a rude harsh world and enter a Paradise of everlasting bliss, then dying would be nothing more than the first disagreeable sensation of taking an anaesthetic, and again we would have no special cause for praising him. Or yet, again, if as most men now believe, he was simply human like Buddha or Mohammed, Plato, or any other of the great leaders of mankind, and if he could by dying save millions upon millions of human beings for thousands of years afterwards, there was still nothing to call for unusual admiration in his dying to save us. Men die in thousands for their country, and we take it for granted that they will. We brand them as cowards if they will not. The captain goes down with the sinking ship as a matter of course. If anyone responsible escapes while others might be saved, men shame him for being among the survivors. Mothers—even animal mothers—die for their offspring as a matter of course. And mankind has a right to expect that Jesus would have died if he really knew—which, however, he himself never said he did—that by dying he could save millions of human beings from everlasting torture. It is not for dying to save us that we place him on the highest pinnacle, though we do admire his courage in standing to his convictions even when they involved his death. What makes us put him in the highest place is the intense loveableness of his nature. Jesus reached the hearts of men, while Napoleon over-rode their wills.

—Sir Francis Younghusband—

(From "Within: Thoughts during Convalescence.")

The Rev. Dr. Orchard, new theologian of "The Christian Commonweaith" type has agreed to conduct a special "Mission" in the 2nd week in February at the Free Christian Church, Doncaster, which will be unsectarian and uncontroversial.

Our Churches and Sunday Schools report Christmas and New Year parties galore, all of them gratifying and successful.

Home Circle.

O Truth of God.

O Truth of God, whose might can free
All souls beneath the sun,
Come, set our love at liberty,
And make of many, one;
Come, pour thy ray on all that is,
Reveal the Friend Divine,
And he that is a friend of his
Shall be a friend of mine.

No race is quite beyond thy reach,
Of any place or name,
However varied is thy speech,
Thy meaning is the same;
Bid each be helpful where he can,
Whate'er his creed or shrine,
And he that is a friend of Man
Shall be a friend of mine.

O Truth of God, thy light display
Till every shade be gone,
Take all that clouds the heart away,
And make of many, one;
Our Master's peace the strife shall end,
One life our lives combine,
And he that is my Master's friend
Shall be a friend of mine.

—W. G. Tarrant.

"As a Man Thinks."

By the Author of "Love that Casts out Fear," etc.

CHAPTER II.—"ALL'S FAIR IN LOVE AND WAR."

"Robert, how is it you are letting all your chances of Sallie Roecastle slip away from you? I thought you had a strong liking for her and that you two might sometime make a match of it. But somehow you seem to fight shy of her altogether. How is it? Have your feelings changed?"

These remarks came from a comparatively young woman, Mrs. Wedmore by name, and they were addressed to her brother-in-law, Robert Wedmore, a young man of about the same age as Willie Farnley and Sallie Roecastle.

Robert did not reply for a moment. His face had upon it a half-perplexed and half-annoyed expression. But he said:

"No, my feelings are just the same. It's true, I think a lot of Sallie, and I care for no other girl as I care for her. But I've no chance. Whenever I attempt to talk to her she is very cool and turns away from me as soon as she can. And that Willie Farnley is often in her company and she never seems so happy as when she's with him. It's no use my thinking about her—though goodness knows I cannot get her out of my mind do what I will."

"Ah, Robert; you're not half a man. Faint heart never won fair lady. There's nothing done without trying. You should persevere and never give in. Perhaps Willie Farnley was more determined than you. A woman has a poor opinion of a lover who is soon daunted and who will not take much pains to win her affections She'd think far more of you if you were more earnest and made it plain you would not take any rebuff. Let her see that you mean to have her and that you are not going to be beaten by the chances of any other young man."

Robert looked at her. And then he said:

"What makes you so interested in Sallie Roscastle? How is it you speak so strongly to me about it? Have you some purpose of your own in it?"

"Yes, Robert, I have. I have some interest in you. It is time you found a good mate of your own, and Sallie is just the one for you if only you can persuade her to think so. I heard some of the folks talking about her up at Zion, saying what a shame it would be if she married out of the fold. One of them said that Willie Farnley does not believe in our doctrine, and that he is a sceptic, and Roger Roecastle would not consent to give his daughter to an unbeliever Another—who didn't know that I heard what was being said—remarked that it was a pity that she and Robert Wedmore couldn't make it up together. I think, Robert, you've a good chance. Roger, her father, is more likely to favour you. The Chapel-folks are sure to use any influence they can with Sallie if they see you are trying to win her. If you want to win her and can summon up courage to try your very best you must do everything you can. You know Robert, there's an old saying" she said lowering her voice significantly, "'All's fair in love and war.'"

"Well, I'll think about it," Robert said, and was moving away.

"Ay, do think about it, and let it be something more than thinking, lad; let's see thee do something."

Robert walked off, and was thinking deeply. The insinuating manner of his brother's wife was not without effect upon him. Her words "All's fair in love and war" were ringing in his ears. "Was it so? Have not men fought for their brides all through human history? Isn't a good woman worth gaining at any cost? Is there any wrong in using any means that will set Sallie Roecastle against any rival that stands in the way? Isn't her very soul in danger? If she comes to be joined to an 'infidel,' will not her soul be lost for ever? Surely, for her sake as well as for oneself her soul must be saved. It is true—everything is fair in love and war. I believe it, and I'll act upon it."

Such were some of the thoughts that were passing through his mind; and as thoughts have a way of rushing into deeds, it was only a natural result of his thinking that Robert was seated one night soon after in Roger Roecastle's parlour in earnest consultation with Sallie's father. The result was that Roger was pleased that Robert was bent on his daughter. He encouraged him to try and win her, and even said he would exert all the pressure he could to influence Sallie to have nothing to do with young Farnley.

A few days later Robert called at the Roecastles' house and asked to see Sallie. He was shown into the parlour, and Sallie was sent into him. Then Robert told her that he had asked her father's consent to win her affections and that he got his consent. Then he appealed to Sallie to try and think of him with favour, and hoped she could learn to love him.

Sallie, taken by surprise, was speechless. She scarcely knew what to do or say. Robert was so earnest she feared to hurt his feellngs.

"Will you give me some hope, Sallie?"

"I am sorry, Robert, but I cannot," she said.

"Why not? Are you pledged to another?"

"Yes, I am. And if I were not, I cannot say that I could give you any encouragement."

"Is it Willie Farnley? If it is don't you know that he is an unbeliever? You surely cannot think of yoking yourself with one who is an outcast from God. Didn't you hear our minister say last Sunday that a sceptic is a man that is not to be trusted? Why Sallie, if you become the wife of an 'infidel' your own soul will be in peril. Let me save you from that. Let me try to win you. Do not spurn me from you. Give me a chance to show you that I am worthy of your trust."

Sallie looked indignant. She told him he had no right to say anything against Willie Farnley, and that he was no 'infidel.' She thanked Robert for thinking so well of her, said "Good-night!" to him and then left the room.

He left the house quivering with excitement, but satisfied that he had taken this bold step.

Next day as Sallie was going down the main street she was stopped by Mary Dalton, one of the young women from the chapel.

"Why, Sallie, what's this I hear? I'm told you are keeping company with young Farnley. I hope it isn't true. You know he has an awful bad name in the town as an enemy of religion. What a pity it would be for you to throw yourself away on an 'infidel.' You must excuse my plain speaking, but I'm too anxious about you to mince matters."

"But it is cruel of you, Mary, to say such hard things about Willie Farnley, because they are not true. He is not an enemy of religion."

"But he has been heard to say, Sallie, that our religion, which is yours and your father's too, is false. He told a friend of mine that it is a shameful and a blasphemous superstition. Now, what do you think of that? Just ponder that over in your mind and then consider whether I have not acted the part of a friend in warning you."

"Thank you. Good morning," replied Sallie, too full of conflicting feelings to say more, and walked away.

Evidently influences were at work. Several persons were already plotting to wean Sallie away from Willie Farnley.

Willie himself was not yet aware of this. He was not readily suspicious of anyone. He was fully worthy of all the affection that Sallie could give him. He was a pure and high-minded young man; a real believer in God and in true religion. But was not Jesus crucified as an 'unbeliever'?

(To be continued.)

The Wide World.

Moose Jaw is a queer name for a town. It is one of the new cities springing up with marvellous rapidity in Western Canada, and is situated on the main trunk line of the Canadian Pacific Railway. It is of particular interest to Unitarians just now because a Unitarian movement has been started there. The members conduct lay services in the absence of Mr. Adlard their minister who is studying at Meadville Theological School, Pennsylvania. The Rev. F. W. Pratt, the pioneer missionary and organiser is now helping them.

The extraordinary rapidity of increase of population in these new Canadian cities is illustrated by the fact that Edmonton, in Alberta, has grown in two years from thirty thousand inhabitants to sixty thousand. The Rev. A. J. Pineo has, in about nine months, organised a Unitarian Church with a roll of sixty members.

At the moment of writing people are anxiously asking—will Turkey give way to the demands of the Balkan Allies and so end the war. It is hoped that by the time these words get into print peace will have been declared.

In these days of struggle for sex equality it is noteworthy that there was a woman candidate for the position of President of the French Republic. It is too late now to deny that women possess qualities of wise statecraft as well as men. It was so when Queen Elizabeth reigned in England, and there was a famous Deborah once among the Jews.

The Dean and Chapter of Hereford Cathedral have resolved to discontinue the use of the Athanasian Creed, in spite of the fact that the law requires them to use it.

In 1911 the number of letters sent out of the United Kingdom was 167,000,000, as against 49,714,000 in 1887.

The increase in British export trade of 1912 as against 1911 amounted to the colossal sum of £107,000,000, and the net profit of oversea trade in the twelve months is estimated at £257,000,000.

Sir Henry Roscoe was eighty on Tuesday, January 6th, and Dr. Alfred Russel Wallace was ninety on the same day.

Sunday School Helps: Lessons on the Bible.

By the Rev. J. ISLAN JONES, M.A.

Text-book, "The Bible—what it is and is not," Rev. J. Wood (Essex Hall, 1/6 cloth, 6d. paper). For the lessons outlines in this number the teacher will find much useful information in a clear and concise form in the following books, which ought to be in every Sunday School library:—"The Books of the Old Testament," Rev. J. H. Weatherall, M.A. (Essex Hall, 2/6); "Hebrew Religion," Rev. W. E. Addis (Williams and Norgate, 5/-); Dr. Drummond's "Transmission of the Text of the New Testament" (Essex Hall, 1/-); and "The Printed English Bible," Rev. R. Lovett, M.A. (Religious Tract Society, 1/-).

FEBRUARY 2nd.—Scripture Readings: Matthew 5, 1-12; and 26, 14-16, 47-56. (Wood, pp. 24-29).

THE VALUE OF THE BIBLE.

1. As mountains differ in height so do books in the loftiness of their spiritual and moral conceptions.

2. The value of the Bible consists mainly in the insight it gives us into human nature. (We find man at his best in Jesus, almost at his worst in Judas). Many of the Old Testament characters have good qualities, but darkened at times by regrettable failings (Jacob, David).

3. The Old Testament is of great value and interest to us also, because it shows us the development of Judaism (the Jewish Religion) in which Christianity is rooted; and gives the history of the Hebrews, from whom Jesus Christ is descended.

4. The New Testament is almost the only source of information we have concerning the life and teachings of Jesus.

5. Jewish people use the Old Testament alone as their Bible. Christians use both the Old and the New, but hold the latter in higher esteem than the former as a true guide to worship and conduct.

6. The Bible has consoled millions of people in times of sorrow and suffering, when human helpers were few and good books were rare.

7. In the Middle Ages, when this country was under the sway of Roman Catholicism, people were forbidden to read the Bible in their own native tongue. In 1080 Pope Gregory VII. ordained that the services should be conducted in Latin in all the churches of Western Europe. Later, a Synod held at Tarragona in 1234 denounced as a heretic anyone who had a translation of the Bible and refused to give it up, to be burned in eight days. Another Synod held at Oxford in 1383 strictly forbade the use of Wyclif's translation of the Bible in English.

8. The Catholics maintained that it was dangerous to place the Bible in the hands of the "young" and "ignorant." We admit it is so, if we insist on the verbal infallibility of the Bible. But, if we teach the readers to regard the Bible as a "human" book, subject to human limitations and mistakes; and advise them to use their intelligence and moral sense in choosing the true from the false, the good from the bad, then we may place it in the hands of all with perfect safety.

FEBRUARY 9th.—Scripture Reading: 2 Kings 22, 8. (See Drummond's "Transmission," etc., chapter I.; Weatherall's "Books of Old Testament," chapter I.; and Wood, pp. 30-32).

WHAT THE BIBLE IS.

1. The word BIBLE is derived from the Greek "byblos," the name of an aquatic plant—now generally known as "papyrus"—which grew in Egypt and was used extensively as writing material in ancient times. The name of the "material" on which the ancients wrote was given also to a "book" or collection of writings.

2. The Greek title of the Scriptures in the Middle Ages and earlier was "Ta Biblia" (neuter plural), "the books." In Latin, where the article is never used, "biblia" was taken to be a feminine singular, and that is why the word Bible is "singular feminine" in German and French, and also "singular" in English. The title should be "The Bibles" or "The Books."

3. The Bible is a collection of writings. The "Old Testament" contains thirty-nine books and the "New" twenty-seven.

4. A translation of the Jewish Scriptures into Greek, made for the use of Jews who lived in Alexandria about two and a half centuries before the time of Christ, contained several books now omitted from the Bibles used in Protestant Churches. These books, commonly known as the "Apocrypha," are still included in Catholic Bibles. The word Apocrypha means "hidden" or secret (writings.)

5. The Bible contains examples of almost every kind of literature. The "Old Testament" is a library of the best Jewish books written up to about 300 B.C. Some of the books are of later date (Esther, Daniel). The "New Testament" contains nearly all the extant Christian literature written up to the beginning of the second century, A.D.

6. References are made in the Bible to books no longer extant. See Numbers 21, 14 (Book of the Wars of Yahweh), Joshua 10, 13 (Book of Jashar), Luke 1, 1-3, etc.

7. The names of the authors of most of the Old Testament books are unknown to us.

8. There was a tradition among the Jews of Jesus' time that the first five books in the Old Testament had been written by Moses. This view is no longer tenable. Why?

(a) Moses could not write an account of how he himself died and what happened immediately after. (See Deut. 34).

(b) Moses is often referred to in these books as one who had lived in the far past. (See Exodus 6, 26-27; 11, 3; Numbers 12, 3; 15, 22-23, etc.).

(c) Places on the east of the river are said to be "beyond Jordan," which implies that the writer lived in Palestine to the west of the river. (Genesis 50, 10; Deut. 1, 1.) According to the narrative Moses died before crossing the Jordan into Palestine.

(d) Moses had died before the Jews settled in Palestine, and at least 300 years before the

first temple was built at Jerusalem. It is therefore incredible that he would have given the nomad Israelites the laws of Deuteronomy, which imply a settled life in Palestine, the temple, the priesthood, etc. Still more impossible is it that he should have given them the book of Leviticus with its elaborate ritual and ceremony.

(e) The early prophets sanction a "simple" form of worship at the various local shrines, and know nothing of the centralised and highly complex systems insisted upon in Deuteronomy and Leviticus. These, therefore, are of later date.

FEBRUARY 16th.—Scripture Reading: Nehemiah 8. The Modern View of the first six Old Testament Books. (Wood, pp. 32-33).

THE HEXATEUCH.

1. In the third century A.D. Origen applied the term "Pentateuch" to the first five books in the Old Testament. It is a Greek word meaning "five-volumed" (book). Modern scholars, however, group and study together the first six books under the convenient term of "Hexateuch" (six-volumed "book.")

2. The scientific study of these books began with Astruc, a French physician (1753), who found that in some parts of Genesis the DIVINE BEING is called Yahweh, while in other passages he is called Elohim. From this fact he inferred that Moses had used at least two different sources for his narrative. Following up that clue, later scholars have made most searching investigations in the same field and have arrived at important conclusions now generally accepted as right. Space will not allow of more than a brief mention of these. They are:—

(a) The Hexateuch has grown from a small beginning to its present size and form, under various hands and by several processes of addition and compilation extending over four or five centuries.

(b) From the time of its settlement in Palestine the Jewish nation, undoubtedly, had its myths, poems, stories of heroes, traditions from the past, etc., handed down orally from generation to generation; and possibly some of these were written at an early date.

(c) Then two prophetic documents were compiled some time between 800 and 650 B.C. One of these is represented by the letter J (Jehovistic) because it always uses the word Yahweh for the divine being. The other is represented by the letter E (Elohistic) because it always uses the word Elohim (instead of Yahweh). These documents contained the Book of the Covenant (Exodus 20-23), early poems, and other matter.

(d) These two documents were combined by a certain editor between 650 and 600 B.C.

(e) We learn from 2 Kings 22, 23, that King Josiah effected a religious reformation about 621 B.C. Hilkiah, the high priest, found a "book of the law" in the temple and brought it to the notice of the king, who at once took steps to have its regulations carried out. This "book of the law" probably contained the substance of Deuteronomy 12-26 (it is for that reason represented by the letter D) and had been compiled a short time before it was found and presented to the king.

(f) This was combined with J.E. some time before the exile (597-586 B.C.).

(g) The "Law of Holiness" (Leviticus 17-26) was compiled between 621 and the end of the exile (538 B.C.). This is represented by the letter (H or P).

(h) We learn from Nehemiah (8-10) that Ezra the scribe produced a law-book after his return from the exile (about 444 B.C.). This law-book probably contained Exodus 25-40, Leviticus, and Numbers 1-10. This is represented by P (Priestly Code).

(i) This P was combined with J. E. D., thus forming our Pentateuch. Soon after, the Book of Joshua was added to them.

The teacher will find the reasons for most of the above conclusions in "Books of Old Testament," Weatherall, chapter I.

FEBRUARY 23rd.—Bible Reading: Judges 5; 9, 7-15 (probably two of the oldest fragments embodied in the Old Testament).

THE ENGLISH BIBLE. (Wood pp. 33-37).

1. The first complete translation of the Bible into English was made by John Wycliffe and a staff of helpers about the middle of the fourteenth century. These men, however, did not translate directly from the original Hebrew and Greek, but from the Latin Version (Vulgate) of Jerome (385 A.D.) Although large numbers of copies were circulated in MSS., Wycliffe's Bible was not printed until 1848.

2. Next after Wycliffe came William Tyndale. Afraid of persecution in England, he went to the Continent and there printed six thousand copies of his translation of the New Testament in 1525. These were brought over to England in 1526. Most of the bishops and clergy were bitterly opposed to such an innovation, and burned what copies they could get hold of in St. Paul's Churchyard. In 1530 Tyndale had his translation of the Pentateuch printed. He wrote in simple, clear, pure English, and the Authorised Version closely followed his rendering, on the whole. Tyndale, like Luther, inserted interesting marginal notes, some of which referred to the text, and some were thrusts against the Pope. For instance, to Exodus 34, 20, "And see that no man appear before me empty," he adds, in the margin, "That is a good text for the Pope." Tyndale was seized, and suffered martyrdom in 1536.

3. In 1535 Miles Coverdale published a complete English Bible, including the books now known as the Apocrypha. This is sometimes known as "The treacle Bible," because of its rendering of Jeremiah 8, 22, "For there is no more 'treacle' (balm) in Gilead."

4. In 1537 Thomas Matthew published an edition of the Bible "with the King's most gracious license."

5. In 1539 appeared the "Great Bible (or Cromwell's) also edited by Coverdale. The Psalms in the Prayer Book follow the rendering of the version.

6. The Geneva Bible appeared in 1560. This is sometimes called "the 'breeches' Bible," because of its rendering of Genesis 3, 7, "and they sewed fig leaves together and made themselves 'breeches.'"

7. The Bishops' Bible was published in 1568.

8. The Catholics, seeing that the Bible could no longer be withheld from the people, published the Rheims New Testament in English, in 1582. Twenty-seven years elapsed before the corresponding Old Testament appeared. (Douay Old Testament). The marginal notes in this Bible also are very interesting.

9. The Authorised Version appeared in 1611. King James I. took some trouble to ensure that it would be universally accepted and used. Six committees, consisting of about fifty-four learned men, were appointed to do the work in 1604. It does not appear, however, that they made much effort to secure good MSS. of the original. Probably, to meet the great demand expected, two sets of type were used, with the result that the Bibles issued from each also differed in certain respects. They are known as the "he" and the "she" Bibles, from the fact that in Ruth 3, 15, one edition reads "and 'he' went into the city," the other, "'she' went into the city. Minor alterations were introduced in subsequent reprints.

DIVISION INTO CHAPTERS, Etc.

(a) All the printed editions mentioned above from Tyndale onwards were divided into "chapters," also into "paragraphs" of varying lengths marked by letters A, B, etc.

(b) The Great Bible (of 1539) also contained "headings" or a brief list of contents at the beginning of the chapters.

(c) The Geneva Bible (1560) was the first (of the above-mentioned) to be divided into "verses."

(d) The "headings" and "divisions into verses" in the Authorised Version are misleading and arbitrary, and have done more harm than good; they were not in the original Hebrew and Greek MSS. An important "Revised Version" was issued about thirty years ago (New Testament in 1881, Old Testament 1885). More about this later.

(For additional interesting facts see Lovett's "The Printed English Bible").

Hymn Lessons.

By Mrs. E. THACKRAY, B.A.

(Hymns from the Sunday School Hymn Book, S.S.A.)

V.—Hymn 179: THE STILL SMALL VOICE.

VERSE I.—Ways of knowing other people's wishes—hear them speak, read their words, know by our hearts what they would approve. God "speaks" in many ways—by our parents and teachers; by the "still small voice" of conscience. Ways of hurting people—blows, unkind words, thoughtless actions. Why are warnings given, To prevent us from doing wrong. Better to keep from wrong doing than to have to say "I'm sorry."

VERSE 2.—Why do people tell lies? (To get something unfairly, to avoid blame and punishment). If we have done wrong, falsehood adds to our sin. See Gulliver's Travels where Houyhnhnms cannot understand anyone saying "the thing that was not." How is falsehood punished if not discovered? (Uneasy conscience—boy or girl made meaner and more cowardly).

VERSE 3.—Worst kind of selfishness is "Dog in the Manger" type. What can we share besides "things"—time, knowledge, e.g., a little girl shares her knowledge when teaching a little sister to read. John Stuart Mill when eight years old began to teach his sister Latin.

VERSE 4.—Best help to hearing is listening carefully. Why can we call this voice "a friend?" Who tells you of most faults—mother or a stranger? Whose opinion do you value most?

VI.—Hymn 139: "GOD MAKE MY LIFE."

VERSE 1.—Things that give light. Why do we need light? Why do people often prefer an open fire to a closed range?—fire is bright. Life is a light when it brings brightness. Refrain, "God our Guide." See last month's lesson, No. II.

VERSE 2.—Flowers beautiful as well as useful. How many "wild flowers" do you know? Which flowers seem to hide themselves?

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."
—Gray's Elegy.

VERSE 3.—Ways of bringing "music" into life. Merry voices, cheerful tones, gentle tones.

VERSE 4.—People who need a staff—old, infirm people or people going uphill. Qualities of a useful staff—strong reliable. Why should we value health? Name some things that help to keep us well.

VERSE 5.—How do we distinguish hymns from songs? Ways of saying "Thank you." Best way of thanking God is by being good.

VII.—Hymn 86: THE SWEET STORY.

VERSE 1.—What kind of stories do you like best? True or fairy Tales? About people or animals? Why did the children run to Jesus? Place and country where Jesus lived. Care taken for the lambs in Palestine. Different kinds of "looks." Pleased, angry, weary.

VERSE 2.—Things that would please Jesus. Sheldon's book, "What would Jesus do?" Why do you always press round your teacher? Ways of showing love—"actions speak louder than words."

VERSE 3.—Which is the most beautiful place we know?—Home. Why? There we are loved and understood. Jesus taught about the Kingdom of Heaven—everyone ruled by love. The Beatitudes give the qualities of the "subjects" of this kingdom. Importance of little ones—all are wanted to love and be loved.

VIII.—Hymn 165: MY KINGDOM.

VERSE 1.—Who governs our kingdom? Well governed country—people can live safely and comfortably. Badly governed country—injustice, laws not kept. Self-government hardest. "He that ruleth his own heart is greater than he that taketh a city." Passion—leads people to do things they do not intend. (Henry II. and Thomas a Becket). Selfishness—the giant sin. "He that saveth his life shall lose it."

VERSE 2.—Country governed by making people obey laws. Rules easily made—not so easy to keep. Everyone has to "Try, try, try again." No one is good all at once. Effect of sunshine—makes all brighter and happier. Story of "How to make sunshine." (Little girl fretting over rainy day—plays with baby, amuses little brother—all are laughing and gay—she had made sunshine in the nursery).

VERSE 3.—"God is love." What helps you to try and do a hard lesson or to walk a long way on an errand?—knowing it will please teacher or mother. God is always near and we please Him when we try and do right. God sends us all the "helps" we have—parents, teachers, books. When do you feel most sad? What comforts you and makes you feel happy again?

VERSE 4.—Crown—a sign of kingship. Heroes crowned with laurel in olden days. Greater conquerors than warriors. (Conquerors of disease, of difficulties, of selfish tempers). Bravery required in governing self. Daring to say "No" at the right time. Qualities needed for a commander (knowledge of duties—often long and dreary, preparation, definite aim).

N.B.—The writer of the hymn—an American lady, Miss Alcott. What books did she write?

A Catechism.

[The following is from a Theistic Catechism, written by Dr. T. M. Anderson, Fort McKavett, Texas, thirty-five years ago. "Theist" means one who believes in God, and is the opposite of "Atheist."]

CHAPTER I.

Have you a religious belief?

I have, I am a Theist

As a Theist, what do you believe?

I believe in one God.

What is God?

God is the Creative and Governing Power of the Universe, Omnipotent, Omniscient, One.

Why do you say He is creative?

Because all things must have had a primal cause or beginning, and this first cause we call God.

God must be a power then?

Yes, God is all-powerful or omnipotent.

Why do you affirm this?

Because we know no limit to His creative or governing power.

Why do you say that He is omniscient?

Because the universe (cosmos) exhibits marks of design and must therefore have had an intelligent author.

But why do you say He is all-wise?

Because we know no limit to His knowledge or wisdom.

Why do you affirm the unity of God

Because the physical universe and the moral laws of living things exhibit unity of design.

These are only inferences then?

Yes, but they are so strong as to exclude every reasonable doubt.

Is God a person?

We can only conceive or describe Him as such.

From the way God has created and governs His universe, what other qualities do you attribute to Him?

Infinite goodness, holiness and justice.

May He not have other qualities?

He may. But as the finite cannot comprehend the infinite, we can only positively attribute to Him certain qualities known from His works.

(To be concluded).

Sunday School Topics.

The Manchester District Association of Unitarian Churches holds Conferences to consider how to strengthen church life and asks for a topic for discussion. How to teach Religious doctrine to the young and train them for church membership might not be beyond the mark.

The President of the Sunday School Association (the Rev. T. P. Spedding) has sent his New Year's Letter to elder scholars in the three hundred Unitarian Schools, and he estimates that they number ten thousand over 16 years of age. It is an appeal to them to enter into the work of Social Reform, and to give help to the schools which have done so much for them by passing on to those who are their juniors the good they themselves have received—a plea for Sunday school loyalty. Ten thousand young men and women in our schools—what an army! and what could it not do if it were in living earnest on some definite missionary aim.

A speaker at a Conference of the Young People's Religious Union (Unitarian) in Boston, U.S.A., considered that Abraham Lincoln's words are good for guidance in the New Year: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive to finish the work we are in."

The Motto Card for 1913 issued by the Sunday School Association—one penny—has on it a beautiful picture in colours designed by Miss Alice M Odgers. There are Sunday School Lessons printed on the back.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

The next meeting of the International Congress of Religious Liberals is to take place in Paris next July. At the Congress held three years ago in Berlin our Women's International Union was inaugurated. The meeting on that occasion was held under the auspices of the German Society, "The Verein für Religiöse Unterricht." During the intervening three years International Committees of the Union have been formed in various countries among the women of the Liberal Religious Movement. During the coming congress it is intended that the union shall hold its first meeting and a first draft of the programme has been submitted to the Secretary of the Congress, Dr. Wendte, of Boston, U.S.A. It is hoped that there will be present representatives from each of the countries in the Union, namely: Germany, Switzerland, Holland, Denmark, Norway, Hungary, Italy, England, the United States of America and Canada. If the efforts of the English International Committee are successful there should be an interesting gathering, which should result in some practical suggestions for joint work in the future for the cause of Religious freedom and progress.

Mrs. Classon Drummond's paper on "The Duties of a Secretary" is now pulished. Mrs. Drummond is herself a Branch Officer of much experience, and her suggestions will surely be a help to beginners who want to do their best in the work they have undertaken.

A Neighbourhood meeting will shortly be held by the Cardiff Branch to which the kindred Welsh societies and other women will be invited. In response to a request for a representative from London the Chairman of the League Executive Committee, Mrs. C. Herbert Smith will go down to take part in the proceedings.

The League Committee has heard from Melbourne, Australia. The women's society thinks it is too small to become a League Branch, but has heard of the Fellowship work and assures us that it will gladly hold itself ready to receive and make friends with any strangers whom the Fellowship Committee may bring to its notice. We have told the Melbourne women that numbers go for nothing, that we have many very small branches and that we hope they will join us soon. We trust that if there are any young women of our churches who, like so many others are setting out for distant lands, they will remember that through the Fellowship Section they may hope to find not only in Melbourne, but in many other far-off places a welcome in their new surroundings, and kind friends among people of their own faith.

National Unitarian Temperance Association.

President: Rev. P. H. WICKSTEED, M.A.
Secretary: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

Object Lesson: THE LIGHTHOUSE.

Suggested: That either a good model or picture of a lighthouse be shown, or a sketch made of one.

Matter: Lighthouses, placed all along the coast, give light, enable mariners to steer a safe course, warn off dangerous places.

Lighthouses are usually built on rocks; with a strong foundation; able to resist storm and tempest.

Sailors are able to tell by the nature of the light what lighthouse it is, and where they are.

At ports, lights, light-buoys, mark the course and show channels within which it is safe to steer, but outside of which is danger.

LIGHTHOUSES give guidance and guard against mishap and danger.

LIFEBOATS rescue when danger is experienced. Lifeboats are most useful and necessary, but lighthouses are better.

In telling: It will be a good thing to briefly, but interestingly, describe a lighthouse as seen on a voyage, and to describe lights, especially if on a short voyage likely to be taken by any of the children.

On a lantern evening pictures of various scenes showing lighthouses could be shown with advantage.

Point out lighthouses no good when most wanted, at night, without light.

Interest will be intensified if story of fidelity to duty of lighthouse-keeper be told; as for example the story of the Newfoundland woman, who when her husband had been washed away by the storm, yet day by day climbed to the light, even though she had a sick child, and kept the light burning.

Application: Band of Hope is a lighthouse set up to guard against danger places in life. Its light is Temperance Teaching, of which the pledge is the lamp. Its motto is "To give light to save life."

Just as if a sailor disregarded the lighthouse, refused its guidance, or if the light went out, risk would be run and danger and possibly ruin follow. So with the Band of Hope; it is only serviceable when its teaching is clear, its guidance followed, and the light it gives in its pledge kept.

THE LIGHTHOUSE THE BAND OF HOPE	GIVES LIGHT. GUIDES INTO SAFE PATHS. SAVES LIFE.

In connection with the advertisement of Grove Court Rest Home on another page, our readers will be interested in knowing that the Resident Physician, Dr. J. Stenson Hooker, is a Unitarian who has occasionally preached in Unitarian pulpits and has associated himself with our Finchley Unitarian Church. Any readers of this Magazine who are in need of the advantages offered at this Home from home would be sure to find themselves in congenial fellowship.

Thomas Carlyle, the Humanist.

By Rev. E. THACKRAY, M.A., Ph.D.

The idea that is called up in the minds of many by the name of Carlyle is that of an ill-bred, crusty, (pass the pun), irritable dyspeptic. This is a very poor and false idea of him if it is meant to stand for the whole man. We have, of course, to take his physical weakness and his particular temperament into account when we read him. That is what Carlyle himself always did when he read other people. The biographic was his favourite method as it happens to be the method of these short studies, for we are concerned here not merely with the position at which our great man has arrived, but with the way in which he has travelled.

Carlyle began life in a poor, rough style, being the son of a stone-mason and the eldest of ten children, though he did get the chance of walking 100 miles to Edinburgh University. But this desirable consummation was really only the beginning of his troubles because he was such a long time in finding his proper sphere. He took kindly to mathematics, and got a £60 a year post as a teacher of mathematics, but teaching he disliked intensely. He thought of the ministry, but talks with the famous Edward Irving revealed to him his inability to accept the orthodox beliefs: whereas he was probably not sufficiently advanced in moral philosophy or astromony to justify the University authorities in making him professor of either the one or the other, in response to his applications.

Moreover his health, which had suffered from too close an application to study, was at times most miserable; he was in a low fever for two weeks, was harrassed by sleeplessness, and tortured by his life-long foe, dyspepsia.

He was also crossed in his first love, viz:—for Margaret Gordon (the dark and fickle Blumine of Sartor Resartus) and his second love, for Jane Welsh did not run smoothly for a long time. Miss Welsh allowed him to write to her about books, but not about his passion. Still he was eventually successful in his suit, and he managed to get a £200 a year post as tutor in a private family, which set him on his feet, financially. The chief misfortunes of his later years were the accidental burning of the MSS. of his French Revolution, which he had lent to John Stuart Mill (Mill paid him £100 compensation), and the loss of his wife, to whom (in spite of an estrangement exaggerated and dishonourably published by Froude) he was passionately devoted.

He died in 1881, at the ripe age of 86.

Now one of the most inspiring things about Carlyle is that although he was so hampered physically he never allowed himself to become a materialist or pessimist. He has infinite scorn for those who build their hopes on what will result from sound digestion and the removal of all disease of the liver, and who say:—"Not on morality, but on cookery let us build our stronghold; here, brandishing our frying pan as censer, let us offer sweet incense to the devil, and live at ease on the fat things he has provided for his elect." (Sartor Resartus ch. VII).

From being inclined to pip and whimper, and go cowering and trembling," Carlyle rises to the strength of "indignation and grim fire-eyed defiance" on what he calls "the everlasting No." From this he passes through "the centre of indifference" to "the Everlasting Yea," by which he means the removal of doubt by action, and the doing of the duty that lies nearest in order that the next may become clearer. "The thing thou seekest is already with thee, here or nowhere couldst thou only see"!

What a warmth of human interest and of vital religion there is in the following:—"For great men I have ever had the warmest predilection, and can perhaps boast that few such in this era have wholly escaped me. Great men are the inspired texts of that great book of revelation whereof a chapter is completed from epoch to epoch, and by some named history."

In Book III, ch. III he says (and this is the chief teaching of Sartor Resartus) "The Universe is but one vast symbol of God: nay, if thou wilt have it, what is man himself but a symbol of God"?

It is in this spirit that he writes his lectures on Heroes and Hero Worship, beginning with the Scandinavian Godman, Odin. "Miracles? What miracle would you have? Are not you yourselves miracles? God made you. Ye were small once; a few years ago you were not at all. Ye have beauty, strength, thoughts: ye have compassion on one another." Lecture II. (on Mahomet).

"This world, after all our science and sciences, is still a miracle; wonderful, inscrutable, magical, and more, to whomsoever will think of it" Lecture I.

Carlyle was not a systematic theologian. He has no elaborate discussions on the place of the Bible, the nature of God and man, miracle, Jews, etc., but how profoundly does he affect our thought on these matters by claiming divine inspiration for history and biography, by contemplating this wonderful universe with an awestricken reverential feeling, by regarding all men as miraculous symbols of the Divine.

May we venture to differ with our revered leader for once when Dr. Martineau says of Carlyle:—

"As a revolutionary or pentecostal power on the sentiments of Englishmen his influence is perhaps nearly spent; and like the romantic school of Germany, will descend to the tranquil honours of literature."

It will be a long time before Carlyle is studied as literature. His value for Unitarians is in showing what a rousing tonic there is in the teachings which he and they alike accept.

On Dec. 14 and 15th, the Rev. W. Copeland Bowie, secretary, British and Foreign Unitarian Association, visited and preached for the South Shore (Lytham-road) Unitarian Church, Blackpool, and for the Blackburn Unitarian Church.

Anecdotes and Illustrations.

JOHN WESLEY'S METHOD.

John Wesley relates in his journal how after travelling through Derbyshire and Yorkshire he came to Newcastle-on-Tyne. It was Saturday night, and the degradation of the place impressed him. Next morning he stopped at the end of a street in the lowest part of the city and sang the hundredth Psalm. At first a few curious people came to see what was the matter; others followed. Soon fifteen hundred people had assembled. While they stood and stared Wesley preached. Then he told them who he was, and that in the evening at five o'clock he would be there again. At that hour the crowd was so immense that his voice would barely reach half the people. But those who heard him were "ready to tread him under foot out of pure kindness.'

THE GEM IN THE RUBBISH.

An Eastern prince wearing his crown went with his son at night-time into a stable where camels were stalled, and all was very dark. As he stooped, a precious stone—a red ruby—fell from his crown to the stable floor. Now the floor was covered with stones and gravel, so the prince said to his son—

"It is of no use to search, for we may keep picking up rubbish, and we cannot tell one stone from another. We will guard the stable door till it is light, for we know the ruby is in the midst. Wait for the dawn."

Thus in the midst of rubbish and waste, the precious thing lay hid; but it could be found by the eyes that waited for the dawn.

THE ROBBER AND THE WAGGONER.

A poor Spanish labourer, out of work, resolved to rob the first person he met. This first person was a waggoner, who was in charge of a load of rice and beans.

"Halt!" yelled the robber. "Give me your money."

The waggoner paused, then handed over his money —all he had—thirty dollars.

"I am obliged to do this," said the robber, "my family are dying of hunger."

Presently, as he watched the unhappy look on the waggoner's face, he exclaimed:

"Here, my lad, take these back. One will be enough for me."

At this he handed twenty-nine dollars to the waggoner.

"My friend," said the grateful waggoner, "may I give you something out of my cart?"

"Yes, I should be glad of a gift of rice and beans; and here! You can take back this dollar, too!"

The waggoner gave the robber a bag of food and also pushed five dollars into his hand.

"'Tis luck money," he urged. "I owe it to you. You must have it."

The robber accepted the gift with joy, and the two men parted in peace.

Literature.

"The Lord's Supper," by J. M. Lloyd Thomas. Thomas Smith and Son, Cherry St., Birmingham, 1/-.

"The Sunday School Quarterly," Volume IV., 1/6; "Young Days," Vol. 37, 1912, 1/6 boards, 2/- cloth, postage 4d. extra. Sunday School Association, Essex Hall, London, W.C.

"Conscripts of Peace," by Hector Waylen; Bishop and Sons, Edinburgh, 2d.

Mr. Lloyd Thomas has compiled a beautiful Communion Service "drawn from many liturgical sources" with the aim in so doing to "avoid the sundering phraseology of dogma and creed, while preserving the unifying language and atmosphere of Christian devotion"; and for those churches which celebrate "The Lord's Supper" with the use of the material elements this compilation is sure to be found a most convenient and helpful manual. But at this time of day, with such a deep-rooted faith in a God of absolute Love, it scarcely seems consistent that Unitarians should feel it to be necessary to appeal, "Lord, have mercy upon us," as though it were possible for God to be anything other than merciful. And is it still necessary to "Beseech" the loving Father to do what is right?

"The Sunday School Quarterly" comes to an end with this fourth volume. It has had an interesting and most worthy career, and has deserved much more support than it has been able to secure. The concluding quarterly instalment for January is as rich as its predecessors in contents of high quality and wholesome variety. It contains many "Notes for Teachers," and good advice on "Parental Duties," in addition to other valuable literary matter. And a bound volume of a year's number in cloth covers, with an index, is a real gift at the price.

"Young Days" is certainly one of the best illustrated magazines for young people that can be got anywhere; and coming as it does from Essex Hall is a guarantee that all that it contains is wholesome; there is less in it that its readers will have to unlearn —if any at all—than is usually found in such a paper. It is always cheery and bright, and its Editor is always (W)right. If our readers make a rush to clear the stock out by getting this volume while they have a chance they will be doing themselves a good turn if they get it.

Mr. Waylen's "Conscripts of Peace" is an address delivered by him in Edinburgh. It takes hold of the idea of "conscription" against war, the enrolling of people who are willing to work for International Peace. It is a powerful plea supported by good argument, abundant evidence, and apt illustration.

Samuel Taylor Coleridge, the poet, was once a candidate for the ministry of the Unitarian Chapel at Shrewsbury, and preached there for three Sundays. Hence a memorial tablet has been placed in the chapel, and the ceremony of unveiling it was the occasion of a unique gathering on Jan. 7th, when Mr. E. Hartley Coleridge, a nephew of the poet, and the Rev. P. H. Wickstead, M.A., delivered addresses.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore."

Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

The Rev. W. J. Piggott writes saying that the reply of the Rev. H. Fisher Short in the January issue bristles with question—begging statements which might be fairly challenged, but he doubts whether it would be wise in a propagandist journal to continue a controversy which has sufficiently served its purpose. He says that the real offenders are men whose language and choice of advertisement might have been better selected, referring of course to those of national reputation among us who have written and spoken slightingly of Unitarianism and its future It ought also to be said that the articles appeared at Mr. Piggott's suggestion to the Editor. Unitarianism has undoubtedly a grand future in store.

Messrs. Constable, in their series of books on "Religions" have recently published a volume on "Unitarianism," by the Rev. W. G. Tarrant, B.A., Unitarian minister at Wandsworth (Review next month).

Dr. W. Blake Odgers, K.C., of the Finchley Unitarian Church, has contributed two of the lectures now published by Macmillan in a volume entitled "The Inns of Court and of Chancery."

The "Sheffield Weekly News" has recently printed a special sketch of Upper Chapel and its minister, the Rev. C. J. Street, M.A., LL.B.

A Unitarian congregation has been established at Perth by the services of the Rev. E. T. Russell, B.A., the McQuaker Missionary and Lecturer.

A joint meeting of friends from six Unitarian churches in South Wales has been held at the Highland Place Church, Aberdare.

The London (Unitarian) Lay Preachers' Union discussed "Immortality" on Dec. 30th.

The Rev. W. G. Tarrant, B.A., is to open a discussion on "The Need for a Ministry of Religion" at a Ministerial Conoference at King's Weigh House, London, on Jan. 27th.

Mr. Edward Benn, a Unitarian of Belfast, provided the Christmas dinner for the inmates of the Home of Belfast Charitable Society.

Prof. Josiah Royce, of Harvard University, U.S.A., is delivering a course of lectures at Manchester College, Oxford, extending into February, on "The Problem of Christianity."

The Rev. Dr. Albert Goodrich, Congregationalist, who recently retired from the ministry on account of advanced years, says that when Science and Biblical criticism "staggered" his faith he "received great help from the writings of James Martineau."

MINISTERIAL CHANGES: Rev. J. Glynne Davies, Aberdare, appointed to Banbridge, Co. Down; Rev. W. G. Topping preached farewell, at Accrington, Dec. 29th and began his new ministry at Coseley, Jan. 12th; Rev. H. Fisher Short, Mossley, has accepted appointment to Park Lane Chapel, near Wigan; the Rev. A. Cobden Smith, has been accorded a public welcome to his new ministry at Colne.

DEATHS: Mrs. Herrmann, Liverpool, Dec. 14th; Rev. S. A. Tipple (Baptist) London, Dec. 19th; Mr. I. S Lister, Hampstead, Jan. 4th, 80; Mr. T. Warburton, of Ashton-on-Mersey, Cheshire, Jan. 4th; Mr. D. N. Chancellor, 2nd son of Mr. H. G. Chancellor, M.P., Hornsey, London, Jan. 7th, 17; Mr. E. Bosher, Lewes, Dec. 28th, 56; Miss M. L. Irvine, Warrenpoint, Jan. 2nd, 50; Mr. J. D. Smyth, Banbridge, Jan. 2nd, 74; Mr. F. E. Passmore, of Wimborne, Dorset, at Sydney, Australia, January 13th, 40.

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The above Church was opened for Public Worship on Saturday, November 30th, 1912. The total cost amounts to £1,200, towards which about £500 has been received up to date. This leaves the congregation in the serious position that £700 is still owing to contractors and others.

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